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WEEKLY REVIEW.

—WE covenanted to publish what one should send us, and it turns out to be poetry, original poetry! against which our gates have been barred and double-barred these years. Well, we open them this week, but let no one suppose that we will open them again in a hurry.

—Gambetta has not been imprisoned in vain. The Republic (such as it is) has been saved (so far.) Marshal MacMahon has yielded to the indications of a rising storm, and has accepted a Liberal ministry. This is another defeat sustained by Rome. The archbishop of Bourges, before the elections, announced in the name of the Pope, blessings and indulgences to all who would pray that the Republic might be defeated at the elections.

—Within a few days we have reports of two lives lost in the pursuit of a wounded duck, one of an officer shooting near Poona, the other of an artilleryman, near Lucknow.

—THE Government of India show a surprising readiness to meet the wishes of the Natives, in matters that cost them nothing, for instance in matters of religion, caste, etc. and make up for it by their firmness in other matters. As least such has often been the impression made upon us by various acts and attitudes of Government. Government shrinks back from any action that would seem to discountenance child-marriage, Koolin polygamy, consecrated prostitution, caste usages, polytheism and idolatry, and takes credit for extraordinary magnanimity on this score; whereas in regard to some other matters, such as the admission of Natives to choice positions, they are sufficiently unyielding. It seems to be thought that the amplitude of religions liberty is to compensate for disappointment in other matters. This supposes that the people are excessively attached to their own religions customs and are willing to pay for the favouring indifference of the powers that be. But the people are beginning to lose a little of their severe orthodoxy, and many of the educated would be glad to see some of the bad customs of Hinduism discountenanced and abandoned; and accordingly they have not so lively a sense of gratitude for the concessions of Government in these matters, as they were expected to have. A large and influential meeting has been held in Bombay to protest against the rule by which the maximum age of candidates for the Indian Civil Service has been reduced from 21 to 19 years of age. This reduction will create an almost insuperable barrier. A long course of study in England must precede the competition, and this will involve the banishment of lads of 14 or 15 to a distant country where they will be far removed from their own people, and exposed to multiplied evils and dangers. The maximum of 21 years appears to us low enough.

—FOUR new missionaries of the C. M. S. have reached Madras,—Rev. Messrs. Hodges, Poole, Ainley and Painter, the two first being for Masulipatam, the third for Cottayam, the fourth also for Travancore.

—CONTRIBUTIONS in behalf of the late Mr. Storrar (Mrs. S. and six children unprovided for) will be received by the National Bank, Bombay.

—H. E. the Viceroy presided at the distribution of prizes at La Martiniére College, Calcutta, and took occasion to distribute some advice at the same time. He is thus reported:

To you, therefore, young pupils of the Martiniere College, I would say—Never be ashamed of that condition in life to which it has pleased God to call you. Believe me, it is not social position, but personal character that makes a gentleman or a gentlewoman. For my part, I respect the peasant or the artisan who, owing nothing to any man but a manly deference, maintains himself and family, in the sweat of his brow, by the toil of his honest hand; and him I call a gentleman. I respect the cheerful, brisk, and thrifty housewife whose bright soul beautifies the humblest home; and her I call a gentlewoman. I do not respect the pushing vulgar would-be fine lady, who prides herself on the dresses she cannot afford and the acquaintances who despise her. I do not respect the needy, venomous, purchaseable scribbler whose envious pen can only propagate folly and slander, though it may have been trained to prate of philosophy and virtue. These persons, who foolishly aspire to be something more than gentlemen or gentlewomen, are not even honest men and women. They are an encumbrance to themselves, and a nuisance to everybody else.

I have lately read some excellent observations by Professor Monier Williams on the subject of education in India. They so forcibly confirm and so felicitously define my own impressions that I will, with your permission, quote them:—"In India," he says, "we want more real education, and want more suitable education, and we want more primary education." On the first of these three points he observes that "our Indian educators do not sufficiently bear in mind that the most valuable knowledge is that which is self acquired when the faculties are matured, and the teachers are doing their business most *effectively* when they are teaching their pupils to be their own future self-teachers." "I am afraid," he adds, "that our Indian Colleges and Schools are turning out more well-informed than wellformed men, more free thinkers than wise thinkers, more silly sceptics than honest inquirers, more glib talkers than accurate writers, more political agitators than useful citizens. The next point," he continues, "is that we want more suitable education. The sons of persons of low social status ought not to be allowed, unless they show evident signs of unusual ability, to receive an education above the rank of their fathers. Let their training be the best of its kind, but let it be suited to their position and prospects. Furthermore, greater efforts should be made to co-ordinate the education of daughters with that of sons. In brief, we ought to aim at educating children in their stations rather than above their stations, and making the son of a potter a better potter and the son of a carpenter a better carpenter. Not"—he adds—"that I would place obstacles in the way of the lower castes or classes elevating themselves; but I would at once correct the mistake of putting too low a price on the highest form of education. No parent of inferior rank will then be ambitious of a university degree for his son, unless he is likely to repay with interest the outlay necessary to secure it." Now by you, the teachers of this College, these recommendations are wholly unneeded. They have been anticipated by your own judgment and are corroborated by your own experience.

First and last, Indian students have received a good deal of this sort of advice, which they apparently listen to with great complacency, but never dream of following. It is very easy for a person at the top of the ladder, to bend down and cry to those at the bottom, Be content in the station in which an all-wise Providence has placed you. Once a year, this thing will do; but on all the other days of the year, the Government education is rousing and stimulating a very different spirit. Government pays a very large sum per head, annually, on youths whose parents are in an obscure position, to make them attach a very high value to a knowledge of belles-lettres philosophy and other branches of a high class education, and inspire them with a lofty ambition to be leaders of their fellow-men; and it is very seldom indeed that they see, in any of the Englishmen with whom their curriculum brings them in contact, any thing that looks like indifference to social position. If H. E. the Viceroy really believes, with Prof. Monier Williams and many others, that the Indian Colleges and Schools are turning out more free thinkers than wise thinkers, more silly sceptics than honest inquirers, more glib talkers than accurate writers, more political agitators than useful citizens, is he not called upon by considerations of utmost pith and moment, to put a stop to the machinery of education, and introduce a better piece of mechanism. Of such products as have been mentioned, we want no more. They will be more fatal to the country than the advent of the Russians. The admissions of the Viceroy are most remarkable and most important. We do not know when any severer judgment has been pronounced upon our Departments of Education. They are sowing the worst kind of dragon's teeth, if we may credit this exalted testimony. If the education is not real and is not suitable, then for goodness' sake, for the sake of the country's real welfare, let us discard it and get something better.

—A FRIEND in Poona writes to us as follows:

"The Rev. Mr. Pym did a good work in Poona. We were not unwilling that he should confine himself to the English Churches except when in the Assembly-rooms and Council Hall. The clergy made it a sine qua non to his admission to their pulpits, and we all felt it right to accept the condition that he might have the opportunity to counteract the evil done by the ritualists. Nothing could exceed the definiteness and earnestness of his testimony *in the Churches* against the beggarly observances, the ritualistic yoke of bondage, the other gospel which ritualists have to preach in order to impose the yoke of bondage—it having no place under the law of our Christian liberty. I trust the Lord will greatly bless him in Bombay. He has all Moody's methods.

—A CORRESPONDENT sends us the following request for prayer:

"Cloths are being given away in one part of the Madras Presidency, to half clad women especially, impoverished by the famine and suffering from cold and wet. These cloths have Gospel texts, printed in large type in the vernacular, on calico, sewn on to their corners and edges. The cloths are being distributed by Christian people in faith and prayer, and with a short verbal explanation or repeating of the text to the recipients. The prayers of the Lord's people are earnestly asked for a blessing on this work, that precious souls may be converted thereby.

From what we have seen of Hindoos in these parts, we should have thought that the texts on these cloths would have aroused a superstitious apprehension of some magical influence to be thus communicated. We have known people to shrink from taking a tract under the idea that there was some magical virtue in it, quite apart from the truth contained. But if the text is explained to them and they consent to receive these modern phylacteries, we may trust that good will come to them, in answer to the prayers of Christians.

—OUR Ahmednuggar correspondent has kindly furnished us this additional information about the Meteor of the 27th ult. "When we first saw it, it was slightly to the West of us, and about the time of its disappearance it was in a line almost due north of us."

—A firm in the North of India, or rather parties assuming the name of a firm, have sent us some documents marked *strictly private and confidential*, the object of which seems to be that we should privately and confidentially join them in trying to break the law as regards the Umballa Great English Derby Subscription, 1878. We are under prior obligation, expressed in the words: "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

—The Family Friend (in Marathi); Am. Mission Prize Series. No. 1. Such is the title of a Marathi book (195 pp. 12mo.) printed for the Am. Mar. Mission at the Anglo-Vernacular Press and sold (nicely bound) at 4 annas a copy. Mr. Tookaram Nuthooji of the Satara Mission obtained the prize of Rs. 125 offered for the best work of a specified kind, and this is the work. This book is very interesting and well-fitted to be useful. The scene is laid in this country, in Satara chiefly, and the author makes us acquainted with several Native Christian families, and shows how they were gradually elevated to a higher plane of Christian living and usefulness. It abounds with dialogues, in colloquial Marathi, and there are well-sketched scenes of nature and of real life, so that the interest is well sustained. We have much pleasure in commending this book to all who can read Marathi. It should find a place in every Native Christian household.

—Of the Christian refugees from Bosnia and the Herzegovina, it is said in the *Christian* that 27,000 have perished for their faith, from want and hunger, in exile.

—Poor Bombay! It has two leading English dailies, and if we were to receive the testimony of the two editors concerning each other, we should conclude that they had both been taken from the dregs of society. Could they not come together privately and deliver their bosoms of the perilous stuff that is there, and leave society in blissful ignorance of the dispute? Or is there some great principle that is thus to be fought out? It generally seems so to the disputant. A wife who complained of the terrible abuse she received from her husband, was recommended, whenever she heard an angry word from him, to fill her mouth with water and keep it there as long as he continued to storm. The prescription worked beautifully, and quarrels soon ceased.

—The Bishop of London requested the Rev. A. H. Mackonochie to remove from the church of St. Alban's a picture of the Virgin Mary, before which flowers and candles are placed, and a large crucifix suspended opposite to the pulpit. We need not remark that the picture is not really a picture of the Virgin Mary, but a picture of a handsome woman, which the painter chooses to designate in this way. The Bishop addressed the incumbent three times on the subject, in vain; and finally received from him a reply to the effect that he would not remove the articles in question. We may learn from this what the essentials of Christianity are in Mr. Mackonochie's estimation. At his ordination he bound himself, very solemnly, to be guided by his bishop, and we may presume that he would not allow any thing but a belief that the essentials of religion were assailed by the bishop's requirement, to hinder him from complying. And it is really come to this pass, that the picture of a woman and a child, and a cruciform piece of wood or metal (we know not which) are essentials of worship in the churches of the establishment, according to this "priest." This looks prodigiously like idolatry.

—The Rev. Mr. Pym has been holding special services this week in Bombay, preaching once or twice every day besides conducting morning meetings. He is visiting India in connection with the Anglo Indian Christian Union, by which body the Rev. Dr. Somerville was sent out. Mr. Pym pursues a different course from Dr. Somerville in some respects. The latter sought at the outset the co-operation of all the ministers of the place he visited, and relied very much upon their countenance and sympathy for the gathering of his audiences. But Dr. Somerville found little access to that considerable portion of the community who attend the services of the Church of England as a matter of custom or fashion without having much experience of the power of religion. It seemed desirable that there should be an effort to bring the Gospel in its simplicity to these, and accordingly Mr. Pym has consented to such limitations of his sphere of operation as would be likely to further this result. Revival after revival has passed over Bombay without rippling the surface of the class we speak of, and it sometimes seems as though the heathen would go into the kingdom of heaven before them. We are afraid that not very many of this class have attended Mr. Pym's week-day meetings. Be this as it may, the meetings have not been without fruit. Mr. Pym has a commanding physique, and a manly off-hand way in speaking which is fitted to engage the attention and inspire confidence, and which would be still more effective if it were not for the *clerical tone* which he has, perhaps unconsciously, contracted. There can be no question about his earnestness, and he evidently delights to set forth the sufficiency of the grace of the Lord Jesus Christ for every sinner.

—The Rev. R. G. Wilder, late of the Am. Presb. Mission, Kolapoor, proposes to publish in America a *Missionary Review*, bi-monthly, from the beginning of 1878. It will cost in India 6 Rupees a year, paid to Rev. J. J. Hull, Kolapoor.

—After a season of successful labour in Vermont, Messrs. Moody and Sankey broke ground in New Hampshire, Nov. 4. They are to spend December in Maine; January at Hartford, Conn.; and February in Springfield, Mass. Some fears are expressed that Mr. Moody's health may not allow him to crrry out this programme.

—English politicians are in a quandary. They have been doing their utmost to engage the sympathies of Englishmen for the Turkish cause, and while success seemed to attend the armies of the Porte, this policy shared in the success. But now that the Turks have been signally defeated in Europe and Asia, and all hope of preserving the integrity of the Empire is rapidly disappearing, the political leaders of England are not a little embarrassed. They are strongly tempted to abandon their neutrality; which shows that it was but the semblance of neutrality, meaning simply that Turkey was not to be helped, while she needed not help, and was to be helped when she needed it. Parliament is to come together in three or four weeks. Meanwhile, military operations are pooceeding, and Sophia is now menaced, perhaps Adrianople.

—We much regret to hear that the *Sutya Dipika*, the Marathi monthly so ably conducted by the Rev. Baba Padamanji, is to be given up. It appears that while there are enough subscribers to support the paper, *if they paid their subscriptions*, there are not enough of those who pay, to enable the conductor to meet its expenses. We can scarcely believe that many persons called Christians, would intentionally fail to meet their obligations, and we venture to express the hope that as soon as they hear of the straits into which they have betrayed the manager, they will come forward in such a way as to secure the continuance of this useful paper.

The Bombay Guardian.

SATURDAY, DECEMBER 22, 1877.

A RELIC OF EDEN.

If we consult the Scriptures with reference to the Sabbath, we find that it is the very first thing mentioned after the six Days' work of God in preparing this world for man's abode. "God rested on the seventh day from all his work, God blessed the seventh day and sanctified it." This is before man's sin and of course before the first word of redemption. After filling the earth with good and beautiful things for the use of man, God bestowed upon him a still more precious gift, the Sabbath. We know of course that God's resting was not for his own sake, but for man's. God's works involve no labour; He speaketh and it is done; creation is no more a task than preservation; but God appears before us in these chapters, teaching us the lessons that we need first to learn, teaching us by his acts, because our minds are at first very feeble and uninformed. These are the elementary lessons; the A. B. Ab of Revelation, in large letters so that children may easily grasp them, and be so far on their way to Abba, Father. No new things are brought before us on the seventh day; our heavenly Father is at liesure, so to speak, and wishes his children to give their thoughts to him. He gives them special audience. And this seventh day is set apart and made holy for all time, God's crowning gift, if we except the gift of redemption. And, indeed, who can tell how much the cause of human redemption owes to the Sabbath. Man was created to work; he has the needed powers and the needed instruction, and he is laid under a sacred obligation to work. But he is under no greater obligation to work than he is to abstain from work on the day of rest. To work or seek his pleasure on the Sabbath is to offer a special affront to the Giver of all good, who has put something of his own holiness on that day, and men show their allegiance to Him by treating it as holy, and their disloyalty by not so treating it.

Observe, this is not the Jewish Sabbath. Two thousand years before Abraham, two thousand and five hundred years before the law was given to Moses, God gave holiness to the seventh day; in fact, it was instituted in Eden. Men may relegate the Jewish Sabbath to Judaism; but the seventh day, the day of rest after six working days, is from the beginning of the world. It neither originated with, nor is it peculiar to the dispensation which was in its nature temporary, 2 Cor. iii; it is rather like the way of salvation by faith which has been from the beginning. In the beginning of the Christian dispensation, the Jewish Sabbath continued for a while to be reverenced by Christians, even while observing the Lord's Day in addition; and it with reference to the Jewish Sabbaths that Paul in some of his epistles points out that their observance is *optional*.

The Sabbath derives its value very much from the truths that accompany it. It was, we cannot doubt, valued by true believers in the first 25 centuries; still more, by those who lived under the Mosaic dispensation (Isaiah lviii. 13); but in the highest degree by those who live in the days of a completed revelation, and who have acquaintance with Him who is called Lord of the Sabbath. They who have themselves been sanctified, will best knew how to hallow the Lord's day; and it is the testimony of the saints of all ages that the blessedness of heaven has been most realized by them on this day.

But the Sabbath is for man, not merely for religious people. God loosens the bonds of all the bondsmen of earth on this day; and if the masters and potentates of earth dare to impose the burden of labour on this day, they do it in defiance of an irrevocable law of God. From the rising of the sun unto the going down thereof, there is freedom from the bonds and burdens and toils of earth, for men of all classes and conditions and nationalities. This is God's gift to all, as truly as the sunlight is. If men ignore and despise this gift they do it at their peril and at their cost. There was a Sabbath of the soil given by God to the Jews; they were not to till their fields in the seventh year; this was one of the means by which God would educate them to a life of faith. But they were unbelieving, and went on tilling their lands; and when six times 70 years had gone by, God sent them into captivity and the land recovered the Sabbaths of which it had been deprived. And at the present day, they who bear rule among men, think nothing of setting aside the Lord's day, thus teaching men to rob God of a day upon which he has inscribed His own name, and impressed his own signet. The nations of the earth are cheating themselves out of a blessing more valuable than Californian gold-mines. Some time ago it was reported to us that Japan had laid hold upon this blessing, and we trust that she has really done so.

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on 28 February, 2020

The states called Christian could hardly do a better thing for the states with which they are allied by treaties, than strongly recommend them to introduce the seventh day of rest. This is not less important than the suppression of the slave-trade which England and other European powers are endeavouring to bring about. The need of it and the proof that it was a primeval institution, is found here in India, in the septenary division of the days, and the name given to Sunday, (in Marathi, and other Indian languages, *Adityawar*, *Rawiwar*, day of the sun, the other six days being named, as in English, from the moon and planets.)

It is a very sad fact that the Government of India has lately displayed a disposition to heathenize itself by abrogating the State's recognition of the Sabbath. It has passed a law which gives validity to contracts in which God is robbed of the day He has reserved for himself. It may be that the members of the Viceregal Council know little, by personal experience, of the value of a regularly recurring day of rest, appointed by God, and to be received by weary operatives as God's gift; but they take upon themselves a perilous responsibility when they thus parade their indifference in the eyes of the whole nation. We are glad to learn that the Secretary of State for India sees the matter in a different light from our Indian rulers, and we earnestly hope that he may save the country from this retrogressive measure.

FAVORITE FAILINGS.

Some men have many weaknesses. Many men have some one weakness; and on the principle that a pillar has only the streugth of its weakest part, these men are effectually hindered by their one weakness, from ever accomplishing much. We would make this remark with reference to Christians. There is a command to be strong, and the all-sufficent grace of Christ is offered that they may be strong and 'do exploits' and make their mark and change the aspect of society more or less, yet there are many of them of whom it cannot be said that they accomplish much. They have great aspirations, and often speak as though we might expect great things from them. More than this, we find in them many valuable qualities, much earnestness, much excellence, and it seems every way reasonable to expect that much good work for the Master will be accomplished by them. And why is it not the case? Simply because we are no stronger than our weakest part. We like to appraise ourselves where we are strongest; to measure ourselves where the moral diameter is greatest; but with regard to the sum total of results, it turns out at last that we should have estimated ourselves where we were weakest, and then cherished a constant sense of our need of Christ.

It is generally the case that the weakness is disguised, and is looked upon as a virtue or at least as having commendable elements in it. The individual has a certain measure of complacency in it, and congratulates himself that he has not some other fault from which, he thinks this weakness saves him. It may be *irresolution*: he then congratulates himself on his freedom from sternness and self-will. It may be *extravagance*; he flatters himself because he is not parsimonious. It may be *pliability*: he calls it amiability. It may be *covetousness*; he calls it prudence. It may be quickness of *temper*; he credits himself with self-respect. It may be *censoriousness* disguised under the name of zeal.

The Christian will always do well to suspect himself where he is habitually disposed to think well of himself. Self-complacency always opens a door for the adversary, and there will be sure to be some rottenness just where our admiring glances fall. "I have somewhat against thee," says our Lord to the Ephesian church, after having enumerated many admirable graces which he had noticed in this church; and from what follows it appears that all the good was vitiated by this 'somewhat.' Let not your good be evil spoken of says the apostle. Have you faith? Add to your faith virtue. Have you virtue? add to your virtue knowledge. And so whatever you have, use all deligence to add the complementary features of the Christian character, remembering always that your weakness has more to do with the determination of your character than your excellences have.

WHOSOEVER. XV.

"Whosoever will save his life shall lose it." Matt. xvi. 25.

Self-preservation is said to be the first law of nature; self-sacrifice is the first law of grace. But nature (as it comes from God's hand) may not contradict the laws of redemption; let us hearken if there be not an inner harmony between the two. The first thing for man to learn is his own individuality, the range of his own powers, the nature and extent of his rights. For the knowledge of his own individuality will help him to know the individnality of others; only as he knows his own powers and rights, will he be able to appreciate those of others. Unless he knows what is his, he cannot know what he has to sacrifice. In an infant we see the disposition to grasp and to appropriate, to snatch even and contend for the things that come within the range of its notice; and we are not to conclude that this is the fruit of a wicked selfishness. It is the means by which the child verifies to itself its own individuality and becomes acquainted with its powers and with the sphere of their action. The child learns by the touch before it learns the lessons of the eye; indeed the eye is dependent on the touch for the power of distinguishing things. As in a picture, the near and the distant are all on one canvas, all on a level, so in the picture formed on the retina of the eye, all objects are equally near until by the touch the eye is taught to recognize the relative distances of objects. As the infant becomes older, it gets many knocks and injuries and becomes acquainted with its sensibility to pain, its need of guarding against danger. The necessity of perpetual watchfulness is made evident, and the habit is gradually formed, more or less perfectly. But at this stage, we begin to be aware that others have the same rights as ourselves; and the wisdom that is from above teaches us that life is not to be a conflict of rights, but that our preserved life is less for ourselves than for others. Love summons us to sacrifice ourselves for the advantage of others. Divine love, manifest in Christ Jesus, who came not to be ministered unto but to minister, first saves us and then teaches us to give our saved lives for others. The law of self-preservation was never intended to be final, but rather mediatorial. As an illustration, take the case of a man who has a craving for strong drink, but has a wife and children dependent on him; for their sakes he abstains. It is frequently remarked that married men are not so reckless, as others. In the kingdom of Christ, no man liveth unto himself; and the law that requires him to develop and guard his powers to the utmost, is subordinated to the higher law of love.

Now when our Lord says, "Whosoever will save his life shall lose it," he warns us against allowing self-interest to be paramount. We *must* live, say most men; we must live in safety and in comfort; we must avoid the path of danger; we must guard against loss of health, of liberty, of reputation, of property, of comfort; and men who obey this law are not reckoned sinners; they are not stigmatized as selfish; they are rather commended for their diligence and honest industry. But one is our Master, even Christ; and he assures us that this is so far from being a prime necessity, that it will even prove fatal to a man, if accomplishing all this, he does not consecrate his powers to the Lord who has redeemed us. We are in fact redeemed from the dominion of self; what we are above all to preserve is our union with Christ, the consecration of all our powers to him. In the maintenance of our union with him, we hold ourselves ready to enter the very path which the law of self-preservation would keep us back from, to sacrifice our comfort, our health, our happiness, our property, our reputation, our life. Nor can any man be a true follower of Christ, except on this condition; "if any man will come after me, let him deny himself, and take up his cross and follow me."

What multitudes of nominal Christians are persistently engaged in "saving their lives:" accumulating money that their soul may be at ease regarding coming days, guarding their health most sacredly, obtaining all possible comforts and alleviations, shunning every thing that would prejudice them in the eyes of their associates. Where a man's treasure is there will his heart be also; where we see a ceaseless watch kept up, there we conclude, is treasure, something highly valued; and it is made very evident where the treasure of these nominal Christians is. What, can it really be that he who is thus saving his life, shall lose it? The rich man of the parable thought that if such a thing had been possible, somebody from the dead would have come to notify him; but he had Moses and the prophets, and we have Christ.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—I was much surprised in reading in your last issue, an extract from the *Lucknow Witness* which stated that the Sabbath is no longer a legal Holiday in India.

Remember that thou keep holy the Sabbath day. When erring man takes it upon himself to be wiser than his Maker, he takes a greater responsibility upon himself than he is warranted to do.

From the beginning God ordained that the Sabbath should be kept holy. A really sanctified Sabbath through the world, would exhibit impressive proofs of the Divine benignity, and would present to the devout mind, even in its merely picturesque aspects, one of the most interesting spectacles that could be witnessed upon earth. Health is unquestionably the greatest temporal blessing, sweetening the condition of those who are dependent for their subsistence on manual labour. It is the chief element in the scanty capital of the poor operative. Rob him of this, and you reduce him to pauperism and want. While health tints his countenance, nerves his arm, wings his feet, exhilarates his spirits, and pours a spring-tide of energy through the channels of life, the robust mechanic will sport with labour, laugh at poverty and existence will be to him a luxury and a joy.

But when the health fails and the strength declines, when the arm hangs pithless, and the eye grows dull, then it is that the confidence reels, the buoyant spirits droop, and Hope—that heavenly guest, which is the first to come and the last to leave the human bosom—languishes and dies. It is a sorrowful sight to behold the delicate and sickly, compelled by dire necessity to bend their weakness to efforts suited only to the athletic, to see shrivelled limbs straining in their feebleness to earn some scanty pittance—and the decrepit form bowed to the dust in painfulness beneath its load.

Think how the abstraction of the Sabbath would hopelessly enslave the working classes. Think of labour going on in one monotonous and eternal cycle, the limbs for ever on the rack, the fingers for ever plying, the eyeballs for ever straining, the restless mind for ever sickening. Think if you can, of the desolations that must follow this absolute reign of Labour over the whole realm of time. Think of the beauty it would efface; of the merry-heartedness it would extinguish.

Let us thank the Author of our being, from whom cometh "every good and every perfect gift," for interposing the weekly Sabbath, between the evils we have described. A day which not only affords time and opportunity for mental exercise, but, being a day sacred for Holiness unto the Lord, calls upon men to exercise their minds on themes which not only unfold the best enjoyments mortals in their temporal condition are permitted to taste, but which, while quickening, purifies the mind; themes on which angels, we are told—and we believe it—delight to exercise their transcendent capacities; themes which nourished the sublime mind of Milton—and the Godlike sympathy of a Wilberforce; themes which have nourished and ripened the greatest mental seeds which it has pleased God to plant in the constitution of man.

Is it then said that the Sabbath, to the working classes, is not a great temporal blessing? we reply

by asking when may their minds be profitably exercised, if not on the Sabbath? or what is there in their every-day condition to quicken and purify the mind, if not stimulated by the exercises of the hallowed day.

Yours faithfully,
J. G. L.

NOTICES.

THE Rev. Mr. Pym will give an address to English-speaking Natives in the Free Church Institution, Khetwadi, this evening at 8 o'clock. There will be a service at 6 P.M., to-day in the Framjee Cowasjee Hall. To-morrow, Mr. Pym is to preach at 11 A.M., at ChristChurch, Byculla, and at 6 P.M., at the Cathedral.

TO-MORROW, at 11 A. M., in Falkland Road Hall, the Rev. Mr. Row will preach a Sermon for Sunday School children and others, and at 6 P. M., the Rev. Mr. Northrup from America will preach. The Quarterly Love Feast of the M. E. Church will be held in the same place on Wednesday evening next 7½ o'clock, the Rev. Mr. Osborn presiding. Christians of all evangelical denominations will be welcome.

RECEIVED from "friends at Baroda," for the House of Hope, Rs. 24.

RECEIVED Rs. 75, from "*Ducat Amor Dei*" Mussoorie, for Famine Relief.

Epitome of News.

SATURDAY, DECEMBER 15.

—An Am. paper says: "The forefathers's monument at Plymouth is at length set up. It is a colossal figure of "Faith," cut from a block of white Hallowell granite. The height of the figure is 36 feet. The erection of the monument was begun so long ago as 1855, after plans designed by the late Hammet Billings. Since his death the work has been carried forward under the direction of his brother. The figure cost nearly $40,000.

—A welcome rainfall lightens the anxiety recently felt about the *rabi* crop in the North-West.

—The *Madras Mail* reports the sudden death at Tangore, from heart disease, of the Rev. J. F. Kearns, for twenty-two years Missionary in Southern India of the Society for the Propagation of the Gospel in Foreign Parts. What renders the event the more melancholy is the fact that the widow of the deceased gentleman is now on her return voyage to India.

—On Saturday evening a splended silver cardstand embossed in gold, of Cashmere workmanship, was presented, to Mr. Parker, lately Acting Superintendent P. and O. Co., by his official staff, on the occasion of his departure from Bombay.

MONDAY, DECEMBER 17.

—The Lahore paper publishes the following information:—"We hear the Ameer of Kabul is still engaged in rack-renting his subjects for money. Some time since he ordered the conscription of one man out of every twenty of the entire population; this, however, was modified in favour of a poll tax which was instituted; that tax having been realized, the conscription is again enforced, a fine of 100 Rs. per annum being exacted from each family which furnishes no soldier and a fine of 500 Rs. being enforced in any case of concealment. As might he inferred, this impost has rendered the Ameer highly unpopular."

—Joaquim Britto has been found guilty of murder and sentenced to die. The *Bombay Gazette* says: "At the trial, no attempt was made to refute the facts of the case as stated for the prosecution, but the defence was set up that the prisoner, at the time of the murder, was of unsound mind, and evidence was called to show that uncles and cousins on both the maternal and paternal side of his family had lived and died insane, that the prisoner himself had been addicted to certain vices which are generally allowed to produce insanity, and that during several years past his conduct had shown symptoms of mania. The chief instances cited were two alleged attempts on the part of the prisoner, when annoyed by trifling circumstances, to stab his brother Frederick, and the evidence for the defence went generally to show that he was a man of very irritable disposition, who became violently excited by opposition. Our opinion coincides with what was apparently the opinion of the jury, and what we think must be the opinion of every unprejudiced mind on a careful consideration of the whole history and circumstances of the case, that the evidence shows the prisoner to have been, not insane, but possessed of a morbid, ill-conditioned mind and disposition, the result of his own bad conduct, which rendered him impatient of control and contradiction, and not merely angry but savage and vengeful when not allowed to do as he pleased. If ever an offence against the law demanded severe punishment, and if ever an offender deserved to be punished, the demand and the deserts apply to the present case."

Hereditary taint, self-abuse and venereal excesses are the points most prominent in the medical testimony. Repulsive and revolting as such revelations are, we cannot but hope that good may result from them, in the way of warning.

—A soldier of the 1-5th Regiment attempted to cut his throat at Allahabad on Monday morning. It was found that he had missed the principal arteries, and there are hopes of his recovery.

—The *Madras Ch. Miss. Record*; letter from Rev. J. Sharp, Noble High School, Masulipatam:

"The Lord has given us another Brahmin convert from the Noble School. Above eleven years have passed since the last one, and nearly eight have elapsed since the last convert of any sort came directly from the school. There have been several approaches to coming out, but none have remained firm to the end. At the end of last year one young Brahmin made a very strong profession of his desire to be a Christian, but he gave way within an hour to the solicitations of his relatives, and went home with them to heathenism.

"The new convert is 18 years of age. He came on Saturday afternoon, the 6th, and at once wrote a letter to his father urging on him the main points of the gospel, and saying that he had resolved to be a Christian. His father is an old Veidika Brahmin, held in the highest veneration as a Maha Rishi in the town, on account of his strictness in religious ceremonies." After the usual trying scenes with relatives the young man was baptized.

TUESDAY, DECEMBER 18.

—Nauticus in to-day's *Times of India*, calls attention to the decision of a recent Court of Enquiry or rather of a nautical assessor appointed by the same, in the case of the *Rohomany*, and shows very clearly that unmerited censure has been passed on Captain Paddy.

—Mr. Routledge has been writing a letter to the *Rangoon Gazette* denying that there has been any failure in making paper out of bamboo according to his patent. There has been a failure in getting crushed bamboo home to England to the works from Burmah, but Mr. Routledge has every reason to believe that experiments this season will be more satisfactory, and that bamboo will become as much in demand for paper manufacture as Esparto grass, which he says, is far inferior to it in quality.

—The Maigi Fair, in Khandeisb, will be opened next year on the 4th of February, and not on the 18th, as usual. Prizes will be awarded on the 9th.

—On Sunday morning last, at a few minutes before 5 o'clock, there was a shock of earthquake at Tanna: at Matheran three shocks were perceived, from west to east, accompained (says a correspondent of the *Gazette*) by a rustling sound over head in the house, and a rumbling sound outside, like heavy carts going by on the road.

A correspondent of the *Times of India*, says the earthquake was felt at Jamnuggur.

—The result of the Matriculation Examination held at Bombay this year was declared yesterday evening. Out of 437 candidates who presented themselves at the examination, 237 have passed it successfully.

—*Lucknow Witness*: "It seems that the repeal of the Lord's Day Act by the Legislative Council of India, to which we referred last week, was brought to the attention of Lord Shaftesbury in England, and at his request Lord Salisbury, Secretary of State, has insisted on the repeal of the repeal. It will shortly come before the Viceroy's Council for action, and we shall look with interest to see what is done. The *Pioneer*, from which we draw the above information, very characteristically hopes "to see the Government make a firm stand against the monstrous nonsense of the Secretary of State's interference in the matter." Christian people, on the other hand will rejoice at the interference, and hope to see things put back as they were before."

—The London *Telegraph* gives the following report of a remarkable discovery at Lake Geneva: "A strange discovery is reported from the Lake of Geneva. A tourist having lost his trunk, two divers were employed to search for it. While they were below water they fonnd what they supposed to be a village, since covered by the lake. Their statements led to an investigation of the spot by the municipal authorities, who took measures to ascertain the truth of the extraordinary account of the divers. On covering the placid surface with oil, these latter were able to distinguish the plan of a town, streets, squares and detached houses marking the bed of the lake. The ruddy hue which characterized them led the observers to suppose that the buildings had been covered with the famous vermilion cement which was used by the Celts, Cimbri and the early Gauls. There are about two hundred houses arranged over an oblong surface, near the middle of which is a space more open supposed to have been used for public assemblages. At the eastern extremity lies a large square tower, which was taken for a rock. A superficial investigation seems to indicate that the construction of these buildings dates from some centuries before our era. The Council of Vaud has decided to have the site of the dwellings enclosed by a jetty stretching from the land and to drain off the waters so as bring to light what promises to be one of the most interesting archæological discoveries of our day."

—The employment of women in the telegraph department has been a complete success in England. Over 1,100 are employed in London, and there has been but one dismissal in four years.

—*Friend of India*: The *Pioneer* has at last come to the conclusion from Captain Burnaby's new work, that while the manners of the Turk are very inoffensive, their laws are infamously bad:

"The important matter is, that the Turks do not misbehave themselves, especially, as Turkish rulers in contact with Christian subjects. Their laws of course are infamously bad. Thus Burnaby shows that the Mahomedan Cadi does not, and cannot, take the evidence of a Christian litigant against a Turk. On the other hand, he quotes many cases to show that, where this law has operated to produce injustice, reference has been made to Constantinople, with the result that the obnoxious law has been pooh-poohed by high authority, and justice done in favour of the Christian. Inquiries addressed to the Armenians always meet the same kind of answer—We get along fairly well with the Turks, but their laws are bad."

It is strange that cultivated men can write so foolishly. We are to understand that, while no Christian is permitted to give evidence against a Turkish litigant, so gentle and amiable nevertheless are the Turks, that the law seldom leads to injustice; and that in the rare cases in which it does, the high authorities in Constantinople "*pooh-pooh the obnoxious* law and do justice to the Christian." The writer never reflects for a moment upon what he is saying, or would himself see the absurdity of it all. How the injustice is to be made plain at Constantinople, when no Christian evidence has been taken in the lower courts, he never reflects for a moment. What again, is the meaning of the statement that the "obnoxious law is pooh-poohed by the high authorities at Constantinople?" It can hardly mean that the case is sent back, and the Mahomedan Cadi made to take the Christian evidence that he before rejected; and *how* "justice is done in favour of the Christians," under these circumstances, it is difficult to dull people like ourselves, to imagine. We have only to suppose for a moment, that no native testimony against ourselves was received in the Indian Law Courts, to understand what the administration of justice must be in Turkey. The very same writers who will apologize for the inhumanity of the Turk by telling us that he is a literal 'wild beast,' will apologize in the next place for his laws, on the ground that his "manners" are so gentle that they more than make up for his "infamously bad" laws. If by any chance injustice *does* occur in the provinces, Constantinople at once interferes and sets the matter right. Who would not wish to live in so charmingly anomalous and happy a society.

WEDNESDAY, DECEMBER 19.

—Five members of the Beni-Israel community have been fined Rs. 30 each for using abusive and threatening language in a synagogue. It appears that there is "a faction" toward whom strong feelings of dislike are entertained, and offence was taken because some members of this were present, having been invited by some who wished to heal the division.

—From a newly discovered metal, *Osmium*, the most violent poison known, osmic acid, is prepared. Speaking about it, Dean Stanley says:

'Professor Rainforth assures me that a few drops poured on the floor of the chancel' (meaning of course Westminster Abbey) 'would in two minutes or less make a clean sweep of the choir and chapter.'

—It seems that the earthquake of Sunday morning was perceived in Bombay.

—*Times of India*: "A very singular murder was committed at Callian on Sunday last. A respectable

Banya went out driving himself in his bullock cart to collect debts in villages near Callian. In the afternoon the cart and bullocks returned and stopped at the Banya's door. The Banya was seated in front with the reins in his hands. The Banya's wife and family saw him arrive, and after waiting some time wondered that he did not enter the house. They went out to speak to him, and found the dead body of the Banya tied to the seat and the reins tied in his hands. There were marks of wounds on the body, which leave no doubt but that the Banya was murdered. Some Katkarees are in custody on suspicion."

—Dr. Kenealy lately asked for a million six pences, £25,000, to get Roger Tickborne out of prison and advance Magna Charta. He received—£20.

—*Indian Chr. Herald*: "A correspondent of the *Arjya Darpan* gives an account of the sad caste-feeling that shewed itself at Ballabhpore on October 24th. It appears that the Christians of the neighbourhood have come from different classes of the non-Christian community and that the old caste prejudices have not been thrown off. The result is that one set of families have agreed not to eat or smoke with another set of families, and so have introduced into the Christian community practices that should have been left behind when Hinduism and Mohamedanism were abandoned for the holy faith of Christ. The efforts of friends to bring the clingers to caste to a better state of mind, have but hardened them in their errors, and they have forsaken their pastors and teachers and churches and meet for worship under the shade of trees. It must be that the errors and prejudices that have been rooted in the country for generations will from time to time crop up in the Christian Church: there is no reason for surprise at what has here occurred. This event however shows one of the directions in which watchfulness must be exercised and concerning which special prayer should be presented at the throne of grace."

—*Christian World*: "The announcement of the death of the Rev. Dr. John Purves, minister of Jedburgh Free Church, will be received with regret by a large circle of friends. Dr. Purves was seventy-six years of age, and his eyesight having failed him, he applied for an assistant and successor. This the congregation and Presbytery readily granted, and a call was given to Mr. J. Jeffray, assistant to the Rev. Dr. Macdonald, of Leith. Mr. Jeffray was agreeable to accept the call, provided Dr. Purves withdrew entirely, leaving him full control of the charge. The congregation advised Dr. Purves to retire, which he reluctantly consented to do. On Thursday, the day of his death, the Docter intended appearing before the Presbytery to withdraw his resignation. Feeling unwell, however, Dr. Purves was in the act of dictating a statement to be read to the Presbytery, when he expired as he sat in his chair. The Presbytery met, but adjourned as soon as the solemn event became known. About a year ago Dr. Purves celebrated the fiftieth year of his ministry, when he was presented with his portrait. In 1823 he was licensed by the Presbytery of Lauder, and in 1830 received from the Crown the presentation to Jedburgh parish. At the Disruption he left the old Abbey Church, and, until a suitable Free Church was erected, preached in the open air. Dr. Purves took an active part in the counsels of the Church, and his life has been one of great usefulness. Though it will hardly be within the recollection of many of our readers, Dr. Purves occupied the pulpit in Regent-square Church, when Edward Irving was deposed, and was urged to accept the pastorate."

—The Rev. A. Mursell, in the *Christian World*, pleads for closer union between Baptists and Independents. He says:

"It is time that our consciences should become more tender concerning the evils we deplore in a godless world than about the comparatively small matters by which we are kept apart. To me it seems infinitely more important in the interests of the Redeemer's kingdom that His Church should show a banded front before the common foe, and should advance unitedly in her mission against the sins and woes of men, than that we should be bickering over "mint and anise and cummin" amongst ourselves. The world will not believe in us till we are united. We must take broad and Christ-like views, if we are to show Christ's spirit and do Christ's work. It may be called compromise by some; but to refuse to sink a scruple for a principle, and to keep the microscopic lens upon little points of difference, magnifying a *puba irritans* into a Colorado beetle, while sin and unbelief challenge our common consecration, is to strain at a gnat and swallow a camel.

Thursday, December 20.

—*Times of India:* "Thirty out of eighty-three candidates succeeded in passing the B.A. examination this year. Last year there were eighty-six candidates, of whom forty passed the examination. For the M. A. this year there were seven candidates, of whom three were successful. Last year there were three candidates, of whom two passed. Turning to the Matriculation Examination,—of 1,049 who presented themselves originally 612 were plucked in the English paper. Of the remaining number 237 have passed the subsequent examination. This is as nearly as possible the proportion that was obtained during the last two years."

—A snow-laden tree, at Simla, fell upon Major Brind, and seriously injured him.

—*Overland Mail*, Nov. 30: "Chief among home topics are the disasters of Nov. 24. A terrific gale on that day caused extraordinary damage to shipping on the Kentish coast. Upwards of 400 vessels were injured. At Dover the dock doors were carried away. Near Margate thirty vessels went ashore, one struck and damaged the jetty, another was driven into the houses near the harbour. Many lives were lost. Several large steamers had to put back owing to the severity of the gale, damaged in various ways."

Friday December 21.

—The Batavia steamer, belonging to the Rubattino Company, from Alexandria, went ashore and sank near Marseilles on November 23. The ship was broken in two; passengers and crew saved.

—Deaths last week, 561.

—*Bombay Gazette;* London: "The case of the Rev. Mr. Tooth has ended in a complete fiasco. The proceedings against him have all been quashed on the ground of informality. Among the many deficiencies in the Public Worship Act was the omission of any arrangement for providing a Court for the new Judge. Lord Penzance, when the case of Mr. Tooth came before him, sought a place of refuge in the Court of Sir Robert Phillimore; but Sir Robert is a strong high churchman, and would make no effort to help the carrying out of the obnoxious Act. The Archbishop of Canterbury hereupon came to the rescue and placed his library in Lambeth Palace at Lord Penzance's disposal. It now turns out that the proceedings, not having taken place in the City of London or Westminister, are null and void."

—The *Italie*, speaking of the Pope, says: "He has greatly changed in appearance since the month of June last. He is no longer the hale old man whom no one would suppose to be eighty-four years of age. He now looks as if ten years had since passed over his head. He is pale and depressed; his under *lip is pendent*, and his tongue is constantly hanging from his mouth. The smile which constantly played on his lips has vanished. In fine, the Pope is now a broken down old man, and not the Pius IX. known to all Catholic Rome."

—*Whitehall Review*: "J. W. Mackey thirty years since was a penniless boy in Ireland. Twenty years ago he travelled through the United States as a speculative salesman, and sixteen years ago he was a bankrupt. To-day, at the age of forty-five, Mr. Mackey owns three-eighths of the great Bonanza, the richest silver mine that has ever been discovered, and draws out of Nevada a yearly income of £2,750,000, which is the interest at 5 per cent. on a capital of £55,000,000."

—A correspondent at Bellary, writing to the *Madras Times*, on the 16th instant, says:—

The most billiant meteor I have ever seen passed across our zenith at this place yerterday evening a few minuts past 8 o'clock It flashed into view in the west at some ten degrees from the horizon, having the appearance of an ordinary aerolite, and gently descended, for a short space retarding its flight till it almost approached a standstill, it gradually changed its direction and sailed due East almost across our zenith, apparently not approximating towards the earth in the least. Then it gradually paled, and when almost invisible, burst into a blaze equal to a star of the first magnitude, and, scattering brilliaat scintillations around its track, dashed through some thirty or forty degrees with great rapidity, presenting a magnificent sight. Again, it gradually faded, but when apparently about to expire, lit up once more with a bright star, eased in its flight, and died away into the East. It was visible for about ten seconds and traversed about ninety degrees of the heavens, and never seemed to approach the earth during its whole course.

CONTRIBUTED POETRY.

When life's gay scenes lie bright before us
When fleeting joys she scatters o'er us
If we should then forget our Maker
Adore the creature, not Creator,
Oh Father, then in love restore us
And lift our hearts to Thee.

In these bright days of mirthful gladness
When far removed seem care and sadness
If we are tempted to be heedless
To think all care and caution needless
Then wake us from this dream of madness,
Oh lift our hearts to Thee.

When earth's affections twine too tightly
When blessings round our path shine brightly,
When we forget that friends are mortal
That souls alone are termed immortal
Teach us to hold these gifts but lightly,
Oh lift our hearts to Thee.

When sorrow's waves are now surrounding
When warning notes are heard resounding,
When none are near to heed our sorrow
And woe the prospect of the morrow,
Then be to us our grace abounding,
Oh lift our hearts to Thee.

When death begins to sore bereave us
When friends prove treach'rous and deceive us,
When no one stands for our defending
But Loneliness alone attending,
Then Father do not Thou too leave us
But lift our hearts to Thee.

When on our sleepless pillow turning
We watch for morning hours returning,
When night succeeds a sad to-morrow
And naught will ease the aching sorrow,
Then Thou our grief will not be spurning
Oh lift our hearts to Thee.

When all our sorrow sweetly ending
And all our will to Jesus bending,
When on the Saviour's breast reclining
All gone the anguish and repining
We breathe our last, Then condescending
Oh take us unto Thee.

R. M. P.

Miscellany.

—From a notice of the 20th anniversary of the Fulton St. Meeting in *Zion's Herald*:

The presence of Rev. George Muller was specially gratifying to many who had had no opportunity to see or hear him. He is diligent in the Lord's work while here, speaking day after day of the marvelous kindness of God as a prayer-answering Being. In personal appearance he is tall, thin faced, with slight, grayish, side whiskers, uses spectacles while reading, wears a white cravat, and needs not to be introduced as "Rev." his extremely clerical appearance declaring his vocation. His voice is thick, with a strong German accent, so that it is somewhat difficult to understand him. He is quiet in speaking, self-possessed, and now and then snaps the book before him with the knuckle of his forefinger.

His testimony is the published story of his life. For forty-five years he has simply asked and received—a current of supply carrying away every need. He is 72 years old, but hopes yet to accomplish much. His visit here is a great pleasure to him and his wife, whose quiet, restful face may be seen wherever he preaches. He believes fully in his mission as heaven-appointed, but does not say that every one should do just as he has done. The life of trust and the life of work, after all, go together in every successful Christian. It is evident to all that our good brother is an ardent toiler. His faith and works go hand in hand. Over $3,750,000 have been received by him for his benevolent work. It has come from all parts of the world. Sixty thousand children, or grown-up persons, have been taught in the various schools *entirely* supported by the funds of the institution; besides the tens of thousands who have been benefited in the schools which were assisted by its funds. Above 9,800 now frequent the schools; more than 113,000 Bibles, 295,000 Testaments, and 198,000 smaller portions of the Holy Scriptures, in various languages, have been circulated; and above 60,000,000 of tracts and books, likewise, in several different languages. More than 170 missionaries have been assisted in work from the funds received; 5,199 orphans have been cared for, and five large houses erected, costing over half a million dollars, for the accommodation of 2,050 orphans.

Mr. Muller is pastor of a Church of over 900 members, and doubtless their faith and works help to swell the income that the Lord provides. He is a man of God, and to grasp his hand and hear his simple words is a blessing which I trust you will soon enjoy.

—Judge R. C. Pitman on the License laws: When the State sets up its primary schools for drinking, it not only prepares the way, by a necessary law of succession, for its most loathsome undergrounnd universities of intemperance, from which graduate the most disgusting of the human species, but the terrible truth is, that it makes this primary school attractive to the innocent and young with all the glamour and fashion which wealth and reputation can throw about it. It is not the low bar-rooms that *make* drunkards; they only *finish* them. And the drinking in reputable places is the sadder when it is indulged in by the rich and the educated, who add to their own personal danger the evil of influential example. Thus, to the

thoughtful observer, it is the high and not the low drinking-places of our great cities which chiefly attract his attention as pests and perils. I remember to have heard one who has adorned the highest judicial station, and who was not friendly to prohibitory legislation, yet pronounce the most fashionable establishment in Boston especially attractive, as is reputed, to Harvard students, a veritable *nuisance*. What wise parent would not fear such a seductive place for his children, more than the dens of North Street?

And when to the fascinating influences of an enticing traffic, carefully pruned of repulsive surroundings, we add the educational influence of a bad law, we have rather interposed a formidable barrier to the progress of the temperance reform than aided it by all our measures of restriction and regulation.

License laws rest upon the implied assumption that there is such a legitimate demand for the sale of intoxicating liquors as a common beverage, as, notwithstanding the admitted perils of the traffic, to call upon the State to make convenient provision therefor. And the State assumes to hold out the licensee as a suitable person to supply this public want. The State thus endorses the traffic and selects the trafficker.

With the State as the tempter to the indulgence, the patron and the educator of an evil appetite, how can that appetite be eradicated? Our fathers essayed the problem; shall not their sad experience suffice their children?

—At the Monthly Meeting of the Open-Air Mission, Mr. Stevenson A. Blackwood gave an address on "The Banner of the Lord" from which we make the following extract:

The subject, dear friends, on which I want to speak to you to-night—"the banner of the Lord"—is one which I think is very appropriate for those who are engaged as you are. The phrase is one which God has sanctioned and authorized us to use, by frequent references in Scripture to that article of warfare which we know by the name of a banner.

We find the first reference to it in Exodus xvii. 15, where Moses, having discomfited Amalek by the armies of Israel, led by Joshua, built an altar, and called it "*Jehovah-nissi*"—that is, "the Lord my banner." It is important that we should remember, in the first place not only, *whose* the banner is, but *what* the banner is—the Lord Himself. There are so many divisions and sects in the professing Church in these days, that we are often apt to range ourselves under the name of this or that sect or party, rather than under the one royal banner.

You may perhaps have been at a review at Aldershot, or elsewhere, and you have seen the regiments march past, each with its own regimental colours. But if it were a grand review, at which the Queen was to be present, you have seen how, the moment the scarlet liveries appeard on the ground, the royal ersign is raised, and every regimental standard is dropped in the dust—swept aside, as it were, by the presence of the royal banner. So it seems to me that in such a meeting as this, while you represent different denominations of the Church of Christ, yet you are all ranged under one glorious banner, and that not merely a banner belonging to the Lord, but the Lord Himself—"*Jehovah-nissi*, the Lord my banner.

We find a confirmation of this truth in Isa. xi. 10, where we read, "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek." We have, then, the authority of the Word of God for saying, with deepest reverence and adoring gratitude, that the banner under which we are called to fight as open-air preachers, is none other than Jehovah-Jesus, the Lord our Righteousness, the Lord our glory, the Lord our banner—Jehovah-nissi.

Now the use of a banner may be said to be twofold; for a defence or rallying point, and for offence and attack.

You remember that wondrous night when the Lord brought the host of Israel out of Egypt. As our mind's eye travels back to that time, it rests upon the blood, the red mark upon the door-posts and lintels of the Israelites. It is the mark of Divine security. There was salvation behind the blood-red mark. There is no doubt, then, what the red means. See, once more, the armies of Israel are encamped around a hostile, a doomed city. In obedience to the Divine command, the priests and the army march round the city, suddenly a great shout is given, the walls fall down. They go up every man straight before him and slay every one in the city, all save those who are behind the scarlet thread. Rahab and her house are sheltered by that red token.

So we have a beautiful picture of the precious blood of Christ, and it is well, as soldiers, to remember the perfect security under which we fight—the helmet of salvation, the certainty of the Word of the living God, the all-sufficiency of the finished work of Christ.

You have often heard and probably used as an illustration that incident which occurred in Cuba. A man who was both an English and American subject was condemned to die. The day appointed had come, the soldiers were drawn up in the square, the man stood ready to be shot. But the consuls took their respective flags, and going into the market-place placed the colours over the man's breast, and said, "Fire *if you dare*!" The united power of England and America was represented by these two flags, and they saved the doomed man. The incident beautifully illustrates the blood-red banner of the cross, sheltered under which we fight. Let us thank God that we, sinners by nature, children of wrath by birth, have been taught by His infinite mercy what it is to take shelter under the blood, that we have been permitted to wash our robes in the blood of the Lamb. Oh, that we may always seek to lift up the precious, precious blood which cleanseth from all sin.

What a thrill ran through England a year or two ago, when the flag of England seemed to be disgraced. Long had it been our boast that whenever a slave touched our soil, or got under our flag, he was a free man; and this was to be annulled. Meetings were held, and the voice of the country proclaimed that the boast of England should not be set on one side, and that when a poor slave took shelter under our flag, he must be free. That voice prevailed—the slave-circular was revoked. Yes, the flag of England has still power to set men free. How grand, then, to remember that the banner of the Lord waves over free men, and has power to set free the slaves of sin. Let us rejoice in the liberty wherewith Christ has made us free, and show by our lives that we are no longer enslaved of sin. Then will men learn that the blood has power to set them free too.

Let us be ready to display our banner because of the truth, whether alone or in the midst of friends and helpers. It is not so easy when we are alone, but in His strength let us do it, and we shall find, as many have done, that it is a place of joy, that it will bring saints around us and sinners to Christ. We must display the banner not merely when preaching in the open air, but wherever we are. I often feel we are apt to restrict aggressive warfare to the times of open-air preaching, Sunday-school teaching, and the like, and to substitute such testimony for the daily consistent manifestation of the truth of God to which we are called. At times we are very aggressive and active, and then are tempted to furl up our banner to next Sunday. Oh, remember, there is no discharge in this warfare, there is no time when the servant of God is not to display his banner, In a regiment of Lancers, every man has his pennant fluttering on his lance, so must it be with the child of God. We read in Song of Sol. vii. "fair as the moon, clear as the sun, and terrible as an army with banners." To the soldier, a banner is not something to play in the house with, but it is something we must not mind having riddled with shot and bullets. Yes, friends, we must not be cowards whose hearts fail in the hour of battle. It is a terrible thing to be a coward. I have known such even in our army, but happily there are but few. Are we not like Peter sometimes afraid of even a maid servant? There is that old infidel coming down the street, or that former companion, and we are sometimes tempted to get round the corner. It is a good thing that our loving Captain has not drummed us out the regiment long ago. Ah, it is not merely in such meetings as these when our hearts are warmed up that we are to display our banner, but in the midst of the conflict. Let us display our banner, the sufferings, and death, and atonement of the Lord Jesus Christ. But further we have to stand firm. I believe that these are dangerous times. There are few of us who have not come across some clever, intellectual, refined infidel, who has caused us to search the very foundation of our faith. We are everywhere met by such, who say, "where is the promise of His coming? They deny the truth of the Mosaic record, of the flood, of the inspiration of the Scriptures, of the utter depravity of man, of the atonement. Let us stand up for our banner, let us go forth armed at all points, having on the whole armour of God, and thus shall we be able to stand in the evil day. It is possible to come in at the end, safe as to our own souls, but having rescued no poor slaves of sin, and bringing no trophies with us; let it not be so with us.

THE BANNER OF VICTORY.

But remember, once more, that it is not only a banner for conflict, but also a banner of victory. Look at the eighteenth of Exodus, where, for our encouragement, it is recorded that it was a victorious conflict. Only a few chapters before, we have the song of Moses and the children of Israel, as they stood on the banks of the Red Sea, and saw their enemies overwhelmed. So shall it be with us. God helping us, we shall yet sing the song of victory under the banner of the Lord.

Once more we have an indication of the final use of this banner. I remember, some time ago, when the 77th Regiment came up from Woolwich to deposit its war-worn colours in St. Paul's Cathedral, how proudly they marched along our streets, and these grand old colours were with pomp and ceremony deposited in the Cathedral. Every faithful soldier of Christ shall march along the heavenly streets, and ground his arms as he lays down his colours before the throne of God. I have not the shadow of a doubt but that we shall win the victory, and shall be found in the glorious band, the Church triumphant, when, with palms of victory in their hands, they shall cast their crowns at His feet, and cry, "Salvation to God and to the Lamb!" You may get no praise on the earth; and you do not want it. We are often ashamed of ourselves and of the poor use we make of His wondrous grace; but then we shall cry, "Not unto us, not unto us, but unto Thy name be the glory and honour. May God make us to be faithful soldiers, rallying round His banner for our defence and security, and bringing others to trust in Him as "Jehovah-nissi"!

Selections.

THE COMPLAINT.

BY SAMUEL SCHAPPER.

In conversing with professing Christians, I sometimes hear the complaint that the religion of Christ is a hard service; especially when urged to a higher standard of living. May it not be owing to this cause, mainly, that so little progress appears to be made in holy living? Few things, I confess, fill my own mind with such mingled emotions of grief and disappointment. It reminds me of those persons who brought back an ill report of the holy land, or those inconsiderate objectors in the time of Christ, who exclaimed: "Thou art a hard man." Such complaints are more excusable when uttered in the blindness of unbelief than by one who has the vows of God upon him. It seems to sound like treason of heart or at least argues a very imperfect acquaintance with the gospel, yet we doubt not the complaint is often made with the utmost sincerity, and in the present instance, felt as real. The only wonder in my own mind is, that any one moderately acquainted with the Scriptures should so overlook those expressive passages which declare His ways to be ways of pleasantness, His yoke easy, His commandments not grievous, and a hundred others equally strong and clear. For if there is any truth which is more certain than another, it is the truth that the gospel proffers perfect rest of conscience; and perfect rest of the affections to every true believer of its doctrines; these include satisfaction to the reason as well as all the other inferior powers of the soul. All this it effects for him even under manifold temptations, enabling him to glory in the severe tribulations incident to his present condition. Still we are not prepared to deny the whole truth of the complaint. It does really exist, but arises from a cause other than the gospel. The complainer is himself the cause, and has no one else but himself to blame for the difficulty in his case.

1. He voluntarily places himself between the two most powerful contradictory influences in existence. He professes to accept Christ as his only portion, to renounce the world, his opposite, thoroughly and sincerely, with all its affections and lusts and perhaps for a time really supposes he does, and yet in the event it is apparent, if not to his own conscience, it is at least to eyes of others, that this purpose is only half-formed. His affections vibrate between these two opposing objects. Certain pursuits, pleasures, projects, and affections, he is unwilling entirely to forego. He thinks that he is not. He tries to conceal them and fails; and still unwilling to believe his own error, tries again, and again fails, while the tempter still whispers, no harm in this pursuit, no evil in the other pleasure, why need be so strict and scrupulous? Thus, like Mahomet's coffin he is placed between two influences which ever will and ever must draw him in different directions. Hence mental enjoyment or even mental peace is alike impossible. Hence, too, the gospel is blamed for his unfaithfulness.

2. Another error, equally as fatal, is seeking to obtain rest of soul by mere legal efforts instead of the pure grace of the gospel. Peace flows from grace, wholly from grace and not from law; from the law of the Spirit of life in Christ Jesus, and not from the law of sin and death. Therefore, he who undertakes to find the joys, or even the comforts of

the gospel, through mere natural striving, through prayer or reading the Scriptures, or any other more outward means, in place of submitting to the righteousness of faith, most wofully mistakes the nature of the gospel, in the mode of its giving life and peace. And yet I have heard such defiantly exclaim: "I should like any one to show if I am not on the right ground." Truly you *are* on the right *ground*, and in that we rejoice as heartily as yourself; your only error is that you are not on the right *track*. Often I meet with individuals going in search of the post-office, on the wrong street, who inquire of me, "Is this the way to the post-office?" They are most certainly on the right ground, but unfortunately on the wrong track; and the farther they proceed, the father they travel from it.

3. But a more frequent cause of want of rest is a resting in the new birth as the whole of piety. Instead of taking that expressive figure to mean the first revelation of God to the soul, as the first dawn of spiritual life, they make it the point of rest in the Christian course, as the sole end of Christian attainment. Hence, no further care or earnest effort to ascend to the prize of their high calling. But that these higher experiences that lie beyond are full as wonderful and joyous in their nature, and as important in their consequences, the Scriptures leave no room to doubt. Or what means that expression, baptism of the Spirit, that work of purification, that abiding of the Spirit, and those higher manifestations of His presence in the soul, if nothing further is meant than its first renewal? Surely the experiences of the apostles were of a higher nature after the Day of Pentecost than in any other period of their previous life. It was only a larger and grander purification of the same great work by the same almighty agent. How it is that the great truths so urgently enjoined, should be so far overlooked, or so lightly regarded that a mere depressed standard of piety should displace the high scriptural standard, is one of the great wonders of the kingdom of grace. At least it accounts for the facts that the piety of the many stands them so feebly in stead in time of calamity and distress, and that they are so often brought to their wits' end like the unprofessing world around them; men who know not the benefit or blessing of a God in the time when they most need Him. The very highest good which they are privileged to know and to hold with certainty they prefer to hold in uncertainty: and the grandest trusths that are attended with clearest demonstration they choose to hold in doubt; nay, the very riches of the universe, so greatly prized by the believing heart, become unreal and barren.—(*Times of Refreshing.*)

BEETHOVEN'S LAST HOURS.

BY REV. DANIEL WISE, D. D.

When Beethoven, the celebrated musical composer was struggling against mortal disease, a friendly attendant wrote the following words to a common friend: "He [Beethoven] sees the approach of death with the most perfect tranquillity of soul and real Socratic wisdom."

That the reader may understand the exact force of these words, he must note the fact that the dying artist was, as his biographer, Moscheles, informs us, "inclined to deism, in so far as that term may be understood to imply natural religion. He had written with his own hand two inscriptions, said to be taken from a temple of Isis. These inscriptions, which were framed and for many years constantly lay before him on his writing table, were as follows:— 1. 'I am that which is. I am all that is, all that was, and all that shall be. No mortal man hath my veil uplifted!' 2. 'He is One self-existent, and to that One all things owe their existence.'"

This, then, was Beethoven's creed. By its light he lived, and in its light he met death "with the most perfect tranquillity and Socratic wisdom."

Although the friendly witness of the great artist's last hours was probably a sharer in his religious opinions, yet we have no reason to question the truth of his testimony. If the heathen Socrates could face death with lofty courage supported by the reasonings of a great mind, we know not why a modern deist might not do likewise. The fear of death arises either from an active condition of the moral nature, or from both of these causes. Given a guilty conscience quickened by divine light, and the boldest natures will quail when they find themselves face to face with death. But let conscience be asleep, and the dying man possessed of physical courage, he will meet death as tranquilly as Socrates, and Marshal Ney, and Beethoven, and countless thousands of other ungodly men. It is not mere tranquillity, but faith producing both peace and hope, which distinguishes the last hour of a Christian from that of an impenitent skeptic, who has "no bands in his death."

Suppose we look more closely at Beethoven's "perfect tranquillity." First, we find him insisting on the constant attendance of two friends whose presence was necessary to keep up his spirits. Left to his own reflections, he became melancholy. Next, one of these friends informs us, that, when not suffering severe pain, "he amused himself with reading the ancient Greek authors; also several of Walter Scott's novels." When a letter came one day, informing him of a contribution from friends in England for his benefit, we are told that he brightened up and remarked, "Now we may again occasionally treat ourselves with a merry day."

At the very time when his friend boasted of his "perfect tranquillity," he laughingly said, in reference to his approaching dissolution, "Applaud, my friends, the comedy is finished!"

As the time of his exit drew near, this tranquil deist, this believer in natural religion, requested the presence of a papist priest, from whose hand he received the sacrament of dying! Shortly after "a most terrible struggle between life and death began, and continued without intermission" for two days, "when the great composer breathed his last during a tremendous hail-storm."

Why did this dying deist send in his extremity for the priest of a religion in which he did not believe? Does not that act force us to believe that beneath his tranquil exterior, his unbecoming gayety, he felt the teeth of a gnawing anxiety with respect to what was to come after death? Why did he read Greek poems and entertaining novels when on the brink of death, if not to shut out unwelcome thoughts of the mysterious hereafter? Why call life a comedy? Alas, for such "perfect tranquillity," and for the "Socratic wisdom" from which it sprang! It was the tranquillity of the stoic, of him who shuts his eyes that he may not see the terror of the lightning's flash. It was the peace of deism turning from the mysteries of eternity with closed eyes and averted face, not that calm Christian peace by which a soul, alive both to its past and future, gazes steadily upward, and cries, "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness."

Poor Beethoven's life had been a long-continued, painful discord. Music stirred his soul like an inspiration from the higher world, and he gave mankind harmonious strains which will never die. Yet his own heart was like the cave of Æolus. The storms of passion and unrest thundered and beat in it without cessation. Much of his misery grew out of his deafness, which became complete just as he was reaching the topmost round of popularity as a musical composer. This was, indeed, an appalling calamity. It deprived him of the power to hear his own music. It compelled him to seclude himself from society. It doomed him to a life of celibacy. It soured his spirit, made him irritable, suspicious, passionate, miserable. If ever a man needed the sweet consolations of the Christian religion, that man was the laurel-crowned, but deaf, Beethoven. But he had proudly chosen natural, instead of revealed, religion, and, listening to his sad wailings, one painfully learns the utter powerlessness of deism to comfort a smitten mind.

"Oh, life is so charming," he exclaims, "but to me it is poisoned! . . . I have often cursed my existence; Plutarch has won me back to resignation. I will, if possible, defy my fate, although there will be moments when I shall be the most miserable of God's creatures." . . . "Such circumstances [his deafness] brought me to the brink of despair, and had well-nigh made me put an end to my life. Nothing but my art withheld my hand."

It is terrible to think of a great mind writing in such agony as this through the greater part of his life. His creed showed him the Deity, mighty but veiled in impenetrable mystery. It could do no more. He could not flee to its inaccessible God for help, sympathy, and consolation. Had the great composer learned the lessons of the New Testament, he would have found the secret which extracts the poison from life, imparts strength in conflict, consolation in grief, and real tranquillity in death. He might then have "rejoiced in tribulation," "gloried in his infirmities," and died, exclaiming, "O death, where is thy sting? O grave, where is thy victory?" Such tranquillity would have been really "perfect."

Mr. Frothingham, and the so-called liberal thinkers of our day, would fain lead us from the latter, back to the former creed—from Paul to Beethoven, from Jesus to the priests of Isis. We prefer the "more excellent way." If they prefer heathenism to Christianity, we do not. We are satisfied with a faith which saves us.—(*Zion's Herald.*)

TELEGRAPHIC NEWS.

Constantinople, December 13th: The Turkish Parliament was opened to-day. The speech from the throne dwells on the necessity which exists for equality between Christians and Turks, and appeals to the patriotism of the nation to defend the rights of Turkey. No allusion is made in the speech to mediation.

Paris, 13th: M. Dufaure has, after much difficulty, succeeded in forming a new Ministry, which is composed as follows:—

M. Dufaure	President of the Council of Ministers and Minister of Justice.
M. Marcere	Minister of the Interior.
M. Waddington	„ for Foreign Affairs.
General Borel	„ „ War.
Admiral Pothnan	„ Marine & Colonies.
M. Leon Say	„ Finance

London, 14th: Her Majesty the Queen pays a visit to Earl Beaconsfield at Hughenden tomorrow.—Chaker Pasha, who replaced Mehemed Pasha as Commander-in-Chief of the Turkish Army Corps in the south of Bulgaria, has resigned.—The Russian loss at Plevna is put at 1,444 men. The Turkish loss is stated to be 4,000 killed and wounded, and 77 guns captured. The prisoners comprise 10 Pashas and 2,128 Officers.—The Russian siege artillery has arrived on the plain of Passin, and an attack on Erzeroum is considered imminent The British Consul has left the city, taking with him the archives of the Consulate.

Paris, 14th: Marshal MacMahon has issued a Message, in which he acquiesces in the result of the elections, but repudiates having been the cause of the Chamber's dissolution. He adds that the end of the crisis opens a new era of prosperity to the country.

London, 15th: Servia has declared war against Turkey. —Latest advices from the seat of war in Bulgaria state that severe but indecisive fighting has taken place at Pyrgos and Biela.—The *Morning Post* of to-day states that the Cabinet Council yesterday was engaged in considering a circular despatch received from the Ottoman Porte intimating its willingness to accept mediation from the European Powers.—The Servian Army has been ordered to cross the Frontier at once.—Prince Milan of Servia together with the Staff of the Servian Army, has gone to Alexinatz.

17th: It is announced on the authority of Reuter's office, that a circular despatch from the Porte has been received in which the mediation of the guaranteeing Powers is solicited, in order to stop the present bloodshed, but that the conditions on which peace would be accepted are not therein stated.—The Servian troops are advancing on Rossova and Nisch, and have occupied the heights commanding Mramor (sic.)—Latest advices from the seat of war in Bulgaria state that the Turks on the 14th instant evacuated Burk? (Burkova) and Elena, which places the Russians afterwards occupiad.—Baker and Nedjib Pachas have been entrusted with the joint command of the Turkish forces at Kamarli.—Servia has issued a proclamtion justifying the declaration of war against Turkey, and proclaiming Servian independence.

Rome, 17th: The Italian Government has accepted the proposal for mediation made by the Porte in its circular despatch.—Pope Pius IX, is much better, though His Holiness is still very weak.

London, 18th: It is believed that the proposals made by the Porte to the guaranteeing Powers for mediation will be unsuccessful.—Latest news from the seat of War in Bulgaria states, that the Russians are advancing on Bebrovo from Elena.—The German Government in answer to the circular despatch issued by the Porte has refused to entertain the proposals therein contained for mediation.—The Russians have occupied Bebrovo and Ahmedli.—A detachment of Russian troops having appeared between Etropol and Sophia were attacked by the Turks, who defeated them and compelled them to fall back.

19th: Prince Milan of Servia has arrived at Alexinatz. —Parliament will open on the 17th January owing to the critical condition of affairs in the East.—The *Standard* of to-day states that the Ministry will then propose that an increase be made to the British army —The other Conservative journals in discussing the situation say that it is not Russian victories over the Turks, but the support which both the Austrian and German Governments are lending to Russia, which is the real danger to British interests.—Lieutenant General Sir H. P. DeBathe has been appointed Colonel of the 89th (Princess Victoria's) Regiment.

20th: Latest advices respecting the Servian troops state that they have occupied Mramor.—The Russian troops are marching towards Sofia.—Fresh bodies of Russian troops still continue to arrive in Bulgaria.—The whole of the English Press, with the exception of the *Times*, are fully agreed that the Ministry on the opening of Parliament in January should demand the vote of a sum of money for military preparations in view of the situation.—The Turkish garrison of Mramor, which place the Servians have occupied, has withdrawn to Nisch.—General Todleben has been appointed Commander of the Russian Army Corps operrting against Rustchuk.—The Turks have evacuated Berkovatz which the Russians have occupied. The Turks are retreating on Sofia.—60,000 fresh Russian troops are being mobilised.

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PASSENGERS SAILED.

Per Str. *Olympia*, 15th :

—Captain Lassalle, Mr T H Wilson, Mr A Grant, Col Adye, and Surgeon-General Ross.

Per P. and O. Str. *Zambesi*, 17th :

For Southampton.—Mr and Mrs Phipps, Mrs Cookson and child, Mrs Ogilvie, and child, Mrs Saunders, Captain W B Craigie, Colonel R G Vandergucht, Mr T A Johnston, Mr J W Younger, Mr Tomlinson, and Mrs Woodburne.
For Brindisi.—Mr A G Reid and Lieut-Col Oldfield.
For Venice.—Mr and Mrs Watson, and Mr W B Cunningham.
For Suez.—Major Proudfoot, Captain Bury, and Mrs Bevilie.
For Malta.—Lieut-Col C O B Palmer.

PASSENGERS ARRIVED.

Per Str. *Ettore*, 14th :

From Trieste.—Colonel F R Maunsell, Mrs Halkett, Mrs Rice and son, Messrs H Stockel, A Goldner, R Riff, D Lagemann, Ch Rayne, T Nemeth, P Runge, and L Morgantin.
From Port Said.—Mr Bekiacoglu.

Per Str. *India*, 14th :

From Liverpool.—Mr C King, Mr C B Smith, Mrs Smith, Miss Smith, Capt J R D Veurenan, Mrs Veurenan, Mrs Martin and two infants, Mrs Troup, two Misses Troup, and two children, Mr Birch, Mrs Johnson, Miss Fleuse, Mr D B Sinclair, Major T O Underwood, Capt Anderson, Rev F L Sharpin, Mrs Bowdett and four children, Mr C M Armstrong, Mrs Armstrong and infant, Rev Mr Gorch, Rev F H Beale, Rev Mr French, Mr J S Gomn, Mrs Gomn and child, Mr C G Sutherland, Mrs Sutherland and child, Miss Louise Hooke, Mis Emma Moore, Mrs J N Daly, Mr J Roberts, Junior, Mrs Roberts, Mrs Toulmin, Miss Toke, Lieut W G Bowyer, Mr J W Johnson, Mr L L Parrott, Rev Mr Rivington, Mr Pile, Mrs Pile and two infants, Miss Phillips, Mr C G Ross, Mr Rowland, Miss Rowland, Mr Ellis, Mr Brittan, Mr E M Eriksson, Mr C E Ungerth, Mr L A Eiman, and Mrs G Danielsson and six sisters.

Per P. and O. Str. *Indus*, 19th :

From Southampton.—Major and Mrs J Miller, Capt and Mrs Rivaz, Mrs K Becher and infant, Mrs MacAndrew and infant, Mr W H Reynolds, Mr P C Wheeler, Mrs G E Ward, Mrs Hodnett, Miss Robson, Miss Laughton, Mrs Moore, Mr A K Trotter, Mr G Cotton, Mr and Mrs R Stanes, infant, and three children, Miss Gerrard, Mr T Stanes, Mr W Stanes, Mr J Stanes, Mr N Gray, Mr Lieberwood, Mr J Donovan, Mr J Wentzuell, Mr Colby, Miss Abbott, Mr J Sharples, Mrs Tomlinson, infant, and two children, Mr G H Phillips, Mr L M Stone, Mr J Jowitt, and Miss Dennis.
From Malta.—B N Fernandes.
From Venice.—Mr Whitney, Major Lambert, Mr W A Hardie, Mr J Ferrie, Mr J M Anderson, Mr Robertson, Mr A Skinner, Mr C Killick, Mr Hinmans, Rev Dr Broadhead, Miss Walsh, Mr K Murray, Mr and Mrs Bythell, and Signor Adriani.
From Brindisi.—Mr C Wallis, Mr J R Baillie, Mr H Maude, Mr Bois, Mr Alex Nicoll, Mr and Mrs Northrup, Lt-Col Miles, Mr A C Hammond, Mrs Peterson, Mrs Stanborough, Sir W G Cumming, Col Oliphant, Mr E Morrison, Mr James Paton, and Mr Quilty.
From Suez.—Mr A C Campbell, and Mr Sheridan.
From Aden.—Dy Surg-Genl Moore.

Domestic Occurrences.

BIRTH.

DAWSON—At Chindwara, C. P. on the 12th inst., the wife of the Rev. J. Dawson of a son.

MARRIAGES.

HALLIDAY—PARSONSON—December 1, 1877, at the Wesleyan Church, Sudder Street, Calcutta, by the Rev. George Baugh, Chairman of the District, Frederick Halliday Wesleyan Missionary, to Elsie, eldest daughter of Rev. George Parsonson, King William's Town, South Africa.

HARD—VAN SOMEREN—December, 7th, at the London Misson Chapel, Pursewankum, by the Rev. F G. Davis, Rev. C. P. Hard, M. A, to Lydia E. daughter of W. J. Van Someren, Deputy Surgeon General, Indian Medical Service.

DEATHS.

SCOTT—December 8th, at Bangalore, Mr. John Scott, late Manager Positive Life Assurance Company (Limited), aged 52 years.

PENN—December 14th, at Kirkee, Colonel Lewis W. Penn, C.B., and A.D.C. to the Queen, Royal Artillery, aged 48 years.

ELLIS—December 16th, at the European General Hospital, Captain Thomas Ellis, for many years Commander of the Ship Lord Clyde, aged 57.

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